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of heretic opinions is not evaded. The criticisms from the pen of Dr. Gutberlet are often trenchant and should not be left unheeded by the adversaries of the Church. (Fulda: Verlag der Fuldaer Aktien-Druckerei.) KPS.

RIVISTA ITALIANA DI FILOSOFIA. July and August, 1891.

CONTENTS:

LA SCIENZA DELL' EDUCAZIONE NELLE SCUOLE E NELLE RIVISTE ITALIANE. By *F. Cicchitti-Suriani*.

LA FILOSOFIA DI EMPEDOCLE. By *S. Ferrari*.

SCIENZE FILOSOFICHE E SOCIALI: RELAZIONE SUL CONCORSO AI PREMII MINISTERIALI. By *A. Chiappelli*.

ALCUNE CONSIDERAZIONI SULL'ECLETTISMO. By *L. Ferri*.

BIBLIOGRAFIA, ETC.

The Science of Education in Italian Schools and in Italian Reviews. Every nation is said to possess a peculiar physiognomy of its own, through which it is distinguished from every other nation; and consequently any nation will adopt a system of education that is best suited to its own national genius, to its racial, religious, and historical traditions. This may be true in a purely practical sense; but on the other hand, education, theoretically, as science or pedagogics, passes the narrow limits of any state or form of government, and ought to be ruled by principles and general laws common to the entire human family. Historically, ever since the 16th century, the educational movements in Italy have been directly called forth by the Catholic revival and reaction during and immediately following the period of the renaissance. Such was the origin of the *Filippini*, *Ignorantelli*, *Barnabiti*, *Ignaziani*, *Calasanziani*, *Somaschi*, and of many other religious teaching-bodies that have made Italy until recently a bustling arena of ecclesiastical educational systems.

The Philosophy of Empedocles. This first instalment of Signor Ferrari's studies deals with the cosmological ideas of the great Agrigentine poet-philosophers. From the formation of the first elements to the highest functions of the human soul throughout, we perceive that everything is governed by the same laws, and that which is best, all happiness in fact, is only found in unity and harmony, evil and pain in disagreement and in separation. The law of evolution, in the modern sense of the word, prevails everywhere in the physical system of Empedocles. Yet his philosophy did not exclusively consist in mechanical evolution. To his cosmological doctrines were added moral and religious tenets, which, however, are not evolved continuously with the former. (Rome. Tipografia delle Terme Diocleziane di G. Balbi—160 Via Cavour, 162.) γν'ν.

VOPROSUI FILOSOFII I PSICHOLOGII. Vol. II. No. 4.

May, 1891.

CONTENTS:

ETHICS OF LIFE AND OF THE FREE IDEAL. By *K. Ventzel*. (In this article the writer explains and criticises the well-known ethical theories of the late French thinker M. Guyau.)

THE PESSIMIST THEORIES OF KNOWLEDGE: CRITICISM, POSITIVISM. By *E. de Roberti*.